

THE LATTER-DAY SAINTS.

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins; and that ye receive the plagues.—A Voice from Heaven.

No. 5, Vol. XII. Saturday, January 31, 1857. Price One Penny.

A DISCOURSE, BY PRESIDENT E. T. BENSON,

DELIVERED AT THE SAINTS' HALL, ORANGE STREET, SWANSEA, WALES, NOVEMBER 1, 1856.

With your kind attention, brethren and sisters, I will make a few remarks, which I hope will prove *Words of Wisdom* to the Saints, and to all others who will receive them.

We have assembled here for the purpose of worshipping God. I have come to speak in the name of the Lord, and not in my own, nor by my own strength and wisdom, of principles that I know from experience to be true and necessary, which the Lord desires to reveal unto this people.

We say to this generation that the work in which we are engaged is the work of the Lord in the last days. It is the Gospel which the angel, whom John saw, was to preach "to them that dwell upon the earth," crying, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We know that God has created and brought forth every thing that exists; all that we eat, drink, or in any way enjoy, are given us of Him. Should we not therefore worship Him, and receive His Prophets when He sends them? We should, but how few do so! The Prophet truly said, "Darkness shall cover the earth, and gross darkness the minds of the people." . . . Therefore hath the curse de-

veiled the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. Jesus frequently referred the Jews to the Scriptures, saying, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

The great mass of them rejected him and his servants, and all treated them as many of this generation now do, those who are sent unto them good, and save them in the kingdom of God.

I have come out a minister to preach the Gospel unto the children of men, and to endeavour to speak such things as are given me by the Holy Spirit according to the mind and will of God. What is His spirit? Who has it? Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Will this destroy or injure any thing on any body? Will men do this when led and dictated by the Spirit of God? No, they will not, but will be humble, innocent, and child-like. They will turn away from all evil, and be willing to lay down their lives, and their all for the sake of the kingdom of God and His righteousness. Is not the Gospel of Jesus Christ plain and simple, and has not the Lord spoken from the heavens to the people in these last days? (I cannot every man and)

woman possessing sufficient intelligence to accumulate the necessities of life understand when God speaks? Yes; but the majority will not comprehend the Gospel. How is this? Paul said, "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Why has the god of this world blinded them? The reason is, they have sought first the things of this world, and have worshipped Mammon, instead of seeking the kingdom of God and His righteousness. Some one will say, "Do you not want the things of this world?" Yes, we do; but we should seek first the Gospel and kingdom of God and His righteousness, and then we may expect to have all other things that are necessary added unto us in due time, if we faint not. You Latter-day Saints profess to have received the Gospel, to be born of water and of the Spirit, and to be subjects in the kingdom of God. I will ask, do you live according to the Spirit of God, and so that you do not infringe upon the rights of others, nor grieve any of your brethren or sisters? If you will do as I tell you, it will not be long before all things shall be added unto you, or until all of your necessary wants will be supplied.

I have not come to preach any strange Gospel nor great mysteries to you, but the Gospel of Jesus Christ, which is not new, for it was preached of old to Abraham, to the children of Israel, in the days of Moses, to the Jews, and to all the world by Jesus and his Apostles. Its principles are the same now that they were then, and the same blessings attend those who are obedient to its principles that attended the obedient in those days.

For what would I exchange my religion? could you find gold enough in England, or in all the world, to purchase it from me? No, you could not. The knowledge that I have obtained through experience of the goodness, mercy, and power of God, and of the principles of the Gospel of His Son Jesus Christ, brought to light through His Prophet Joseph, are to me above price. I love the Gospel, I love and desire salvation, and it is my privilege to love everything that is good which God has made and given me to enjoy, in its place, time, and season, but my duties to God should be uppermost in my heart,

and every thing else of a secondary consideration.

I am satisfied with the doctrines of Jesus Christ and his Apostles, they are the doctrines of the Church of Jesus Christ of Latter-day Saints. I rejoice, because by the blessings of my heavenly Father my destiny is linked with theirs. The keys of the kingdom of heaven are restored to men who are worthy to bear them. It is my good pleasure to be obedient to their words, because I know that they are the words of God unto me, as were the words of Moses or Peter unto the children of Israel in their days. If they call us to forsake the comforts of home, and wander through the earth, to bear glad tidings of the Gospel to its inhabitants, it is our delight to obey. Jesus said, he that will not forsake father or mother, brother or sister, wives, children, houses or land, for my sake and the kingdom's, is not worthy of me. As it was then so it is now.

It affords me more joy and pleasure to preach to you the Gospel, than it would to feast upon all the luxuries that this land could afford. The honour that this world can bestow upon its votaries is but a bubble on the wave, when compared to the honour that the Lord confers upon a man, by calling him to preach His Gospel. After delivering the word of God by the power of the Spirit unto the people, His servants can rest; having a conscience as pure as snow, and continually enjoying the visions of the Almighty, they feel happy and secure. A consciousness of our acceptance with God, and the consolations that flow into our bosoms, through the agency of the Holy Ghost which is given unto us, far surpass in value the perishable things of this world. We know that if we should be called to pass behind the veil, we have a work to do in the Spirit world. If all of this generation lived in this way, what a happy people they would be, compared to what they now are. If my words harmonize with the word of God, with reason, and your understanding, and the Spirit of truth testifies to you that they are true, receive them, and let those of the world who will not, go their own way. If we do not own our Saviour here, he will not own us before his Father. What are relations, wives, children, brothers and sisters, when compared to the Gospel of Jesus Christ. When I embraced it, my friends forsook me; I left them and did not see them for ten years.

The way to obtain peace and revelations, as Daniel did, is to be humble and prayerful as he was, until he could interpret dreams and speak words of wisdom. His wisdom surpassed that of the king or the wise men of Babylon. He obtained it from the God of heaven, by keeping His commandments, by faith and prayer. I expect that he observed the Word of Wisdom, threw away his pipe and tobacco, dispensed with his snuff box, and broke his whiskey bottle, that is, if he ever had them. Have you done so?

Do you suppose that the people in these lands are going to live for the next ten years in the manner that they now do? I think not. The Spirit which I have, prompts me to warn the Latter-day Saints, and to cry with a loud voice, without ceasing, to them to live their religion, to serve their God wholly, with an undivided heart, and that those who will not keep these words of wisdom will inevitably apostatize. What is wisdom? To understand and act righteously. And if we do not do this, we must go backward and not forward; we may apostatize and be found among those that oppose the work of God. Will such men succeed in overthrowing the kingdom? I say they will not. We know that God has called and ordained a Prophet, and committed unto him the keys and powers of His kingdom, and that He has ordained others unto the same power and authority, and that that power has reached unto us. It is the power of the Almighty.

Whatsoever His servants seal on earth is sealed in heaven, or whatsoever they loose on earth is loosed in heaven. God and the hosts of heaven are with us. It is His work that we are engaged in, and not ours. Of what does it avail, then, for man to raise his puny arm in opposition to the Almighty? I tell you that those who do will find themselves digging at a hill where there are but few potatoes, or where there are none at all. They shall wither away until they sink in the earth, rot, and lose their influence even with their own friends. They may lie, print, lecture, and fight as they please, and go to hell, for God is with His people, and always will be as long as they do right, and nothing shall prevail against them. I know it, for I would not be a "Mormon" if I did not know "Mormonism" to be true.

In my remarks to-night, I have touched upon a variety of subjects more particu-

larly adapted to the Saints, but still what I have said is true and good for others, if they will receive and obey the truth. We do not make any requirements of you different from those made by the ancient Apostles; but desire you to repent of your sins, to be baptized for their remission, and come into the kingdom of God with sincere and honest hearts to serve Him. We honour and fulfil all the ordinances of the Gospel of Jesus Christ. We require all, both men and women, to believe their Bible which they have had in their houses for years, assuring them that if they do, they will be "Mormons," and that if they will not be "Mormons," they must deny their Bible. We say if you believe that Jesus is the Son of God repent of your sins, and be baptized for the remission of them, that you may receive the gift of the Holy Ghost, which will open your understanding, so that you can see and comprehend for yourselves and know, most assuredly, that "Mormonism" is true.

You say that we, Latter-day Saints, are very zealous; we admit that we are. An old maxim says, "Be sure that you are right, and then go a-head." But the grand difficulty is, after people know that they are right, for them to do right. Brethren and sisters, how are we to keep in the straight and narrow way that leadeth unto life? I will give you a key. You are aware that there are two opposing powers which are always striving with you, prompting certain thoughts and actions. If a feeling of pure love and affection exists in you towards any body, it is the effects of the Spirit of God. So is every thing that prompts you to benefit your fellow-beings, or to perform any good, and noble action.

When you feel so, and know what is good, why not go a-head with all of your might? Do so, and I am certain that the good Spirit will prompt you just as fast as you can perform, and there will be no room for a particle of the opposite spirit to dwell in you. If we lived in this way we could not do wrong, neither would we have any inclination to do so. All of our thoughts and inclinations would be controlled by the Spirit of God. We could not sin any more than God or the angels, and we would be just as perfect in our sphere as they are in theirs. Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He did not require the same from them as

he did from angels, but according to their knowledge, experience, abilities, and the circumstances by which they were surrounded, to be perfect in their sphere; so I say to the Saints be perfect. You may ask, how can I be perfect? By living your religion, for it is perfect. I never have had any doubts about the truthfulness of the Gospel that I have embraced. It enables me to increase and improve from day to day, just as fast as I desire and strive to increase. "Mormonism" is a progressive work, and if you Latter-day Saints do not progress with it, you will be left behind. Do you intend for the next ten years to remain in the same state or condition that you have been in during the past ten? I do not think you will. If you will not increase you must decrease, and you will have to abide the consequences. Live up to what light you have, and you will have a conscience void of offence towards God and man. Can we not do this? Then why should we not? Do we lack confidence in God? Jesus said, where two or three were agreed, and would ask anything in his name of the Father, that He would grant it. He will not withhold any good thing from the faithful. We want to have *this faith*, by which our works will be made perfect. Can we have it? Yes; if we will only discharge the duties of each day as they are presented before us. I do not ask God to tell me what I shall have to do next week, or next year, but, what is required at my hands now? Before I came here to-night, I prayed not for to-morrow, but said, "O Lord give me wisdom and strength this night, to reveal thy mind and will to the congregation to whom I shall speak." If I do well to-day, I shall be able to do better to-morrow, and thus continue to increase. We cannot recall what has past. We cannot do the work of yesterday to-day, therefore reform; we have no need to still follow in the same old track. People know more now than they did in old times, when they sent the boy to mill with wheat in one end of the bag and a rock in the other to balance it. They have since learned to divide the wheat, and put a portion in each end of the sack. If we do our duty we will progress, if we do not we will go backward.

We lack confidence in the Lord. He has said that it is His business to provide for His Saints. I have frequently asked

some of the Saints, when are you going to Utah? Some have answered, "I do not know." Do you expect to remain for the next five or ten years as you now are? "Well, there are no other prospects before me." Yet they are aware that the Lord has said, that it is His business to provide for His Saints. It would be very strange if He did not think of them as He did of Israel in the days of Moses. Moses led them out of Egyptian bondage when they were poor and penniless, without any visible means of subsistence. They believed his words, and had faith in God, which caused the hearts of their Egyptian neighbours to be softened, so that they helped them; by their faith they were enabled to cross the Red Sea. Do we not worship the same God? have we not obeyed the same Gospel? cannot we possess the same strong faith? and will it not produce the same effects now that it did then? Certainly it will, if we will live our religion.

We profess to be of the first and best class of people that can be found upon the face of the earth. Show me a people in any place who live according to the principles of truth and holiness, and you will show me "Mormons." While you act according to "Mormon" principles, you are "Mormons," and will receive their reward; but if you stoop to the low and degrading practices of the Gentiles, you will go down with and even below them, for the reason that unto whom much is given, of him much will be required. We should live our religion, so that the world might see our righteousness and benevolence. We have need to live humble, prayerful, watchful, and diligent. Do you who are heads of families call them together morning and evening, to give thanks and pray, or do you sleep too late? Do you keep order in your houses, and cause every one to bend the knee before their God? Have you thrown away your tobacco and pipe, I have or I would not talk about them? Have you dispensed with your snuff box, whiskey bottle, and every thing that is offensive to the Spirit of God or to your brethren?

It but little becomes the Elders to go about preaching with pipes in their mouths. Will those who snuff, smoke, and drink strong drink excessively, as some do, ever go to Zion. I think that they will not be apt to go so soon as they would if they were to keep the Word of

Wisdom, nor will they be able to do as much good after they get there. I will say to young men and women who are strong and healthy, and wish to continue so, keep the Word of Wisdom, leave off the use of every thing that is not good for man, before you become confirmed in the habit of using it, and you shall be blessed. The young cannot have any excuse that will justify them in not observing the Word of Wisdom. Some say, I have a weak constitution, my appetite is poor, and I have so strong an inclination for such things that I cannot do without them. Again, there are others who make resolutions to keep the Word of Wisdom who remind me of an anecdote I heard of a drunkard in Massachusetts. He wanted to join the temperance society, and become a tee-totaller. The officers, not having sufficient faith in the new applicant, refused to initiate him until he had proven the sincerity of his intentions to reform, by passing a grog shop without calling in. The drunkard mustered resolution, stiffly walked by the grog shop, and when about a hundred yards past, suddenly halted, shrugged himself and said, "Well done, resolution, now I will return and treat you."

Whatever you sow that you will reap; if you sow wheat, your crop will be wheat; if you sow to the flesh, of the flesh you shall reap corruption; but if you sow to the Spirit, you shall have everlasting life, this is the word of the Lord. The Gospel is plain, simple, and comprehensive. What does it require of the Latter-day Saints? To keep the Word of *Wisdom* in wisdom. Do I ask the aged sisters to leave off their tea, and such things? No; not without they like to do so. But I urge its observance upon the young. They may ask, what shall we do with the money that we save by keeping the Word of Wisdom? The amount is too small to deposit in the Office at Liverpool towards our emigration, and yet it burns in our pockets, we must get rid of it somehow. This is the feeling which actuates a great many, and instead of saving the small amounts which they have from time to time, until they grow to be large ones, they spend them for Gentile pictures or other unnecessary articles, which neither relieve their necessities nor add to their comfort, and thus continually close up the way for their deliverance.

I will tell the poor of the Saints here, that the Lord is going to enable them to

gather to Zion, upon the penny principle; yes, I will come down as low as a penny, for the pennies saved will soon increase to shillings, and shillings to pounds. Keep the Word of Wisdom; be diligent in all things; pay your tithing; keep the counsels that you receive from those who are over you, and put the small sums, that you can occasionally spare, into the penny emigration fund; and thereby show to the Lord and your brethren, that you are determined to do all that you can to work out your own salvation.

Many of the Saints receive and practise the tithing principle, and they have not found themselves any the poorer thereby, but have been made richer in faith and in the blessings of the Gospel. They know what they will reap by thus sowing. The Temple will be built, in which they can receive their endowments, and the keys of the eternal Priesthood, with its powers and blessings, which will prove a savour of life unto life if adhered to, otherwise of death unto death. Through the ordinances of the endowment, you will be enabled to become saviours unto your ancestors, and their posterity who have died without the Gospel. If you do not do it, some one else will.

What else does the Gospel require of you? To preach it, distribute tracts, and bear your testimony with all your might. Do you suppose that it is only the Elders who should preach the Gospel? You, sisters, can preach privately by distributing tracts, bearing testimony, and by inviting your neighbours to meeting.

"Mormonism" is not dead, neither is it going to die, but it will spread from sea to sea, and the Elders will yet go out into all parts of the earth. Bless your souls, "Mormonism" is not confined to this land. I have travelled thousands of miles over European countries besides this—Sweden, Norway, Germany, Denmark, &c., and wherever I go I hear it said, there are "Mormons" here and "Mormons" there. The Elders are preaching in almost every country throughout the world. In America they are sufficiently numerous to constitute a State, and if the Saints were all there, they would fill up three or four States.

I have frequently asked the Saints, when do you intend going to Zion. Oh, when they take me. And who are they? Are you not as much they as any body else? If they will go to work and save means to

emigrate themselves, with a little assistance, it will look better than for it to have to be done entirely at the expense of others. I will ask this intelligent congregation where are the means of your emigration, if not among yourselves? But some who have the means are not willing to use it. The Saints in the Valley, greatly desiring the deliverance of their brethren and sisters from Babylon, have contributed to the P. E. Fund Company, what they had to spare, which amounts to thousands of dollars worth of property, hoping that the rich Saints in Babylon would buy it, and thereby assist in gathering the poor without any loss to themselves. President Young has taken the lead in this great work, by contributing a large amount of his individual property, and others have followed his example.

I have travelled thousands of miles over these European countries, and have found but one purchaser, who bought 300 dollars worth of property. So it appears that the rich are not going to do much to advance the work of the Lord. He has not called many of them, but the poor to do His work. I realize your situation—many of you are poor and oppressed. Jesus said, "The poor have the Gospel preached unto them." Do you appreciate your great privileges? Had you been born and reared in the midst of riches and luxury, who knows but what you also would have rejected the Gospel? As you have the work to do, treasure up your pence and shillings towards your emigration. The voice of the Spirit is, "Gather out of Babylon, O ye Latter-day Saints." Have a good and capable man in each Branch, who will keep a correct account of your subscriptions, and not spend your money for himself, and when you have accumulated a sum sufficient to defray your expenses go home to Zion.

When I left the Valley, upon my present

mission, I committed all that I had into the hands of my brethren for the Church. What could I have done that would have been more reasonable? What can be more inconsistent than for a man to trust himself, body and soul, in the hands of the Church, and to keep back his property, saying, "Take me along Church, but don't touch my property, I cannot trust you with that." If the Saints would bring their all into the Church, upon the principle of consecration, and be united in their efforts, but little time would elapse before all things which they desire should be added unto them. This is as sure as that we are here. Cannot God who owns the earth and its fulness, give His Saints what He pleases, as soon as they are worthy to receive it? By acting upon this principle I expect to have all that I can wish for or think of, wives, children, gold, silver, houses, and lands, and all that is good or desirable. They are the Lord's, and will only be conferred, permanently, upon those who hold the Priesthood. Thus you see, the kingdom of God and its righteousness are first with us, and that the good things of this world are of a secondary consideration, but they will come along in due time, though some of us may have to lay down our lives before we are put in possession of them.

I feel well, there are good people here and many of them will yet come into the Church; as for others, they may belch and spew out their "exposures of Mormonism" as much as they please, that is what we want done. We are on hand to expose "Mormonism" to all the world as much as possible; we are not ashamed of its principles, for we know that they are true, and will become the power of God unto salvation to every one who believes and obeys them. That God may bless you is my prayer, in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 40.)

[January, 1842.]

Saturday, 29th. I was much engaged with the Tithings; in the afternoon in my office, counselling various individuals;

and in the evening in council with brothers Young, Kimball, Richards, and others, shewing forth the Kingdom and the order thereof concerning many things,

and the will of God concerning His servants.

Manchester, England, Jan. 29, 1842.

To President Young, Elders Kimball and Richards.

Beloved Brethren—Soon after your departure, a clergyman of the Church of England called upon my employer, to request that he might have an interview with me, as he had a wish to propound certain questions to me; upon his request being complied with, we retired to a private room, when he produced a long list of questions written down, opposite to which he wrote my answers. The rise of the Church, Priesthood, doctrines, offices, sacraments, &c., were the principal queries he advanced. When he demurred to any of our principles I was proceeding to explain, but he cut my discourse short by saying he would not hold any controversy, his object being only to obtain information. After the disposal of his queries, he wished to be informed where he could obtain the *whole* of the publications of the Latter-day Saints, as he wished to be in possession of them; I informed him at 47, Oxford-street, and he promised to send for them.

Soon after the visit of this reverend gentleman, I had reason to suspect that undermining operations were in progress against me, I therefore tendered my resignation to the directors, but they would not accept it; and very soon after a public accountant was employed by them to investigate their accounts for several years back, and I was happy to be enabled to answer satisfactorily every question that was asked of me respecting them.

After this another minister sent a lengthy article, extracted from an American paper, purporting to be the production of a Mr. Anthony, with a request that I would "read, mark, learn, and inwardly digest" the same. I replied to the statements of Mr. Anthony, and after disposing of them paragraph for paragraph, I told him that I was obliged by his favouring me with it, inasmuch as it satisfied my mind, and was confirmatory of the prediction of Isaiah being fulfilled, seeing that Mr. Anthony admitted that "the words of the Book were delivered to the learned," &c. I then proceeded to contrast the Church of England with the Churches established by the Apostles; but he has not acknowledged the receipt of my letter as yet.

The clergy are building ten new churches in this town and neighbourhood, and are employing additional curates to go round to the houses of their parishoners, to coerce or intimidate them into an attendance upon their services, in fulfilment of the words of

Paul, In the last days perilous times will come, &c., that they would have a form of godliness, but deny the power, and would creep into houses to lead captive silly women, &c., See 2 Timothy, 1st chap. 1st to 8th verses. These curates make repeated visits, generally when the heads of families are from home, and take especial care to inquire where the family are employed, and what place of worship they attend, &c., and leave tracts for the family to read.

One of the Reverend Hugh Stowell's curates has paid several visits to my house, but always in my absence, although he was requested to call when I was at home, and informed the time, when he might meet with me.

The following discourse took place in our own neighbourhood. Curate: What religion may you be, my good woman? I am a Church-woman, sir. What church do you usually attend? I never attend any, sir.

After reprimanding the woman for pretending to be one of his flock, while she absented herself from the fold, he went to the house of a poor woman who had lately joined the Saints. "I am a minister of the Church of Jesus Christ in England, and have called to inquire what school you send your children to, and what religion you profess?" The woman replied she was a "Latter-day Saint." "Oh! delusion, delusion!" he rejoined, and began to rail against the Saints; whereupon she handed him the Bible, and requested him to read the place where she casually opened to, namely, the 3rd chapter of Micah, and to preach a discourse from that part of the Bible; but he retreated from before her and has not troubled her since.

The Lord Bishop of Chester and the Protestant clergymen, have hired a person of the name of Brindley to go about lecturing against the Saints, and have commenced a monthly periodical in which the foul slanders heaped upon the Saints in America and elsewhere are retailed out to satisfy the malice of the enemies of truth. The *Manchester Courier* has had several articles against our society and principles, and the old Spaulding Romance has been resuscitated for the occasion. The Rev. Charles Burton, Doctor of Laws, minister of "All Saints," has been several times to see me lately, and upon one occasion invited me to his house, where I went and discussed our principles for several hours, until he was glad to withdraw from the contest; I found him ignorant in a great measure of what the Bible contains respecting the latter-days. He admitted that the Saints would reign on earth.

The great work of the Lord is still progressing in spite of all the opposition of

lying priests and their auxiliaries of the newspaper press. I baptised Elizabeth Smith, who resided with us when you were in England, and she purposes coming out to America along with us.

There is very great distress among the operatives and the poor generally, and great excitement respecting the agitation of the repeal of the corn laws. Great fires have frequently occurred at the commencement of this year; a large carrier's warehouse was consumed by fire, about from £200,000 to £300,000 (\$1,000,000 to \$1,500,000) worth of cotton and grain, &c., destroyed. It was the Union Company's carrying warehouse, Piccadilly. There is great depression in almost every branch of manufacture, and great perplexity; and I am daily more and more convinced that the time is not far distant when Babylon the great will be fallen and become a desolation, and the kings and the merchants of the earth will weep and mourn over her, and she will be cast down, even as a great mill-stone cast into the sea and will be found no more at all.

I opened a place for preaching at Blakesley, about six weeks ago; and there were three baptized and confirmed there last week. I was with Elder John Brotherton at Middleton on Sunday last, where he and Elder Hardman had obtained a room to preach to the Chartists. We have also a place opened at Disbury and Heaton.

About three weeks ago there was a letter inserted in the *Manchester Courier* by a writer who signs himself R. P., calling upon the clergymen of the Church of England, and the respectable inhabitants, and the most respectable and intelligent of the police, to attend our meetings at the Carpenters' Hall, as they had fondly hoped that the system would have fallen to the ground by the weight of its own absurdity; but they found that there was method and consistency in the apparent madness of these deluded people, and that experience had taught them that such expectations were vain; as they observed that there was considerable consistency displayed, and method attending our arrangements, there being an emigration office in this town, &c. The writer suspected there was a genuine American trick being practised by the interested parties at the head of the system, to decoy the ignorant and unwary to perish in the swamps of New Orleans, and that they were draining the country of their best artists; and that it was high time some steps were taken to put a stop to such practices.

We have since discovered that the writer is no other than Robert Phillips, Esq., an extensive manufacturer and merchant, bro-

ther to Mark Phillips, Esq., another great manufacturer and Member of Parliament for the Borough of Manchester. The Editor of the *Courier* has been playing upon the same string for several weeks since, and feels satisfied that from the exposure which he has given the whole system, it must inevitably die away. He was therefore satisfied with having done his duty, and could safely leave them to the management of the proper parties, and recommended the police to do their duty. It appears that the gallant officer at the head of the police (Sir Charles Shaw), has too much discretion and good sense to be set on like a dog to worry out a society of Christians, because the editor of the *Puseyite Oracle* pointed the finger of scorn at them, because they dared to worship God according to the dictates of their own consciences. I should have liked very well for the police to have been there on Sunday last, for three persons had to be put out by the brethren for disturbing the meeting in the sacrament services.

I remain, beloved brethren, your brother and fellow labourer,

G. WALKER.

P.S.—I omitted to say that the writer in the paper alluded to, informed the public that he was endeavouring to obtain information respecting the movements of the people. He had previously sent a person to Elder Pratt to get him to state something in writing respecting emigration, and after the publication of the letter before referred to, he again sent to Elder Pratt for additional information in writing. I happened to be at Elder Pratt's when he made the second application, and I told Elder P. that he was the individual who had published the letter in the *Courier*. Elder P. sent him another letter containing the required information; and also stated that he had no objection to submit to him, or to the Government of this country, or any of its departments, the religious principles of our society; our place of emigration, and indeed the whole of our movements in this and other countries, for the strictest investigation.

The manufacturers are evidently beginning to be jealous of the mechanics and workmen, emigrating with a people having so systematic an organization as the Latter-day Saints display in their arrangements in this town.

I remain, yours, &c.

G. W.

Sunday, 30th. I preached at my house morning and evening, concerning the different spirits, their operations, designs, &c.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 31, 1857.

SEEK WISDOM.—"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books Words of Wisdom; seek learning even by study, and also by faith."

The above extract, from a revelation given by Jesus Christ to the Church of Latter-day Saints, we wish to bring before the minds of our readers. Because God in His excellent economy has ever chosen the weak things of this world to confound mere human wisdom, many have fallen into the error that it is something like a virtue to be illiterate. Indeed we have heard some of the brethren almost boast of their lack of literary attainments. This shows a misconception of the true principle of God's dealings with man. We are not, however, surprised at such a mistake, for it is often observable, that in correcting a fault, men run into the opposite extreme.

On the one hand, the world has given ample proof that by its wisdom it cannot find out God. Human learning and intelligence, unaided by the inspiration of the Almighty, have altogether failed to develop a perfect system. Men have built churches, heaped to themselves priests, multiplied books, and gathered scholastic lore, and yet we see their beggarly condition, when destitute of the revelations of God and the gift of the Holy Ghost. On the other hand, unto the poor and illiterate the Gospel is preached. Among them it gains most converts, while the learned and renowned of the earth despise it, or turn from the message of salvation with indifference. To this is added the fact that the Lord has ever taken those whom the world have accounted as naught to confound the mighty, and to accomplish His glorious purposes in the redemption of men.

Under strong impressions of the abject condition of society when destitute of immediate revelation, many of the Saints have mixed with just conclusions others of a foreign nature resulting from their own misapprehensions. They have somewhat misunderstood the matchless wisdom displayed in the workings of the Gospel, and have not duly weighed the lessons afforded in the history of God's dealings with mankind. In consequence thereof, they have taken the opposite extreme of that view chosen by those who put the wisdom of this world before the revelations of the Almighty, and substitute human acquirements for the inspiration of the Holy Ghost. We admit that in this they have erred in the right direction. Not that we would have them receive less of the teachings of the Spirit than their hearts can comprehend, and their strongest faith call down from on high. Neither is it desirable that one grain of their present confidence in God should be lost. Indeed, that it may be the reverse of this, we hope to spend our lives endeavouring to communicate that light which nature and revelation have given us. Moreover we most emphatically protest against every attempt to make the wisdom and institutions of men to supersede those of the Almighty. Nevertheless it is an error to take a one-sided view.

We would have our readers understand that there are two halves to every whole, and that it will present many sides and points of view. Granting that we take a survey from the highest point, and contemplate the most glorious prospects, if every other side and scenery is overlooked, it is evident that our vision is not so enlarged as it should be. A perfect system comprehends both extremes, and all the intermediate stages. If the Saints take the one and the world the other, when both

come short. We admit that those who take the highest view have the advantage of those who take the lowest. But the broader the sight, the more are the fillings-in comprehended. For instance, we know how contrary it is to our religion, to embrace that which is termed spiritual, and leave out the temporal and practical affairs of life. Indeed it teaches us that with God all things are spiritual. Though it is not desirable that we should deal wholly with matters of this life, we must not leave them out altogether. The wisdom of the Almighty grasps all that the wisdom of man comprehends, and all the good which society possess the Gospel embraces. The great error of the world is, that it places its own knowledge and acquirements before the endowments and revelations of heaven. The economy of God, however, does not throw away anything that has usefulness or beauty, but it will put every part in its proper place. The Gospel teaches man to seek first the kingdom of God and His righteousness, and all things shall be added. Nothing that is good will it leave out. The world put the kingdom of God and His righteousness and wisdom last, and their own governments, acquirements, and affairs first. This is their error. The Saints give to the things of God the precedence. But if they imagine that it is right to be as ignorant as possible, that the Holy Ghost may make them miracles of wisdom, then they also err in judgment. If they neglect making themselves acquainted with the great truths of science, art, and the general affairs of life, they will not do honour to their religion nor possess that amount of the wisdom of God, as he who diligently gathers together a large mass of useful knowledge. The Lord helps those who help themselves, and the Holy Ghost is given that we may use acceptably that which is already in the world, as well as to reveal to our understandings fresh light. The knowledge of God comprehends all that men have discovered of the great truths of nature, and much more than the wisest of the human family have been able to grasp. Indeed, all truth belongs to Him. The Saints, therefore, by the aid of the Spirit, should reach after a far more extended knowledge than that which the uninspired efforts of man can obtain.

We have no hesitation in saying, that when "Mormonism" has accomplished its mission, the Saints will find on reviewing its operations that it will have gathered an immense amount of material already in the world. The cause which it will give for our admiration will be, that the good which we now behold in a state of chaos will then be organized into a perfect system, and all things put in the places to which they belong.

The excellency of God's dealings with man will be obvious to any who will look from the right point of view. Human wisdom cannot find out God, nor assure for us eternal salvation, and take us into celestial glory. Therefore it is necessary that a divine scheme should be revealed. Unto the poor, precedence is given in the proclamation of the Gospel; *because*, in the simplicity of their hearts, they are the most likely to receive it; while the noble and learned, being filled with self-importance, are indifferent to the glad tidings. The former are waiting, as it were, to receive a bias, the latter have theirs already. One class takes the mould with comparative ease, the other has more stubbornness. The man who rises from the lowest point to the highest exaltation by the power of the Gospel, is more ready to acknowledge the goodness of his Creator, than he who hears the truth after attaining great notoriety in the world. Indeed, this same notoriety is generally a stumbling block, which most men find insurmountable. For these causes, and also that no flesh shall glory in His presence, God chooses the weak things of this world to confound the mighty. The reasons are so plain, that a school boy may understand.

To suppose that God delights to see His people ignorant, or behind the world in

any acquirements of a useful and beautiful nature, is to cast a libel upon divine wisdom. Instead of its being a virtue to be illiterate, and deficient in knowledge, when we have favourable opportunities of improvement, it is the reverse. We know that the poor Saints labour under many disadvantages in obtaining information, and that in the earlier stages of the kingdom of God its members have not such facilities for intellectual acquirements as they will when it is farther advanced, nevertheless, we say to all, be diligent in obtaining knowledge according to your circumstances. "Seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith."

APPOINTMENTS.—Elders Thomas Bullock and Daniel Page are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder James G. Browning is appointed to labour in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder John H. Tippetts is appointed to labour in the Newcastle-on-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder William Brown is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Thomas Peirce is appointed to labour in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Henry Harries is appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

NOTICE.—Elder P. H. Young expects to leave England, on his return home, about the middle of February. As he is the Agent of the Typographical and Press Association, in the G. S. L. City, Utah, for the collection of books, charts, maps, &c., in this country for its library, all persons desirous of making such donations will please forward them to this Office by the 10th of February next.

Any good literary works will be thankfully received, and we trust that all who have the ability to do so will exercise their liberality in aiding this Association in their laudable enterprise.

THE SHIP "COLUMBIA."—We learn from the *Mormon*, of January 3rd, that the ship *Columbia*, with a company of Saints, arrived at New York on the 1st instant.

HOME CORRESPONDENCE.

LONDON.

6, Richard Street, Limehouse Fields,
London, January 7, 1857.

President O. Pratt.

Dear Brother—As I stated in my communication to you of December 16th, that I intended to leave Sunderland for Leeds, on that day, I left, and arrived at 18 Dock Street, about six o'clock, p.m., where I met Elders W. G. Young and L. D. Rudd.

On the 17th, according to previous ap-

pointment, Elder Young and myself went to Sheffield, and held a meeting in the "Hall of Science" in the evening, I was so unwell, in consequence of having a cold, that I felt unable to preach, but Elder Young gave us a good discourse. A Scripture Reader was present, who was in the habit of disturbing the Saints in their meetings, and wanted to debate, but he evidently belongs to that class of men who, having very little personal merit, court notoriety by attempting to pull down "Mormonism."

On the 18th we returned to Leeds.

where Elder J. A. Little, from Liverpool, met us in the evening of the 19th. The 20th was spent in visiting with the brethren. In the afternoon we had a prayer meeting in an upper room of Elder Isaac Fox's house. We enjoyed much of the Spirit and had a profitable time together. In the evening, Elders Young, Hatch, and Rudd went to Bradford to attend a Conference Council.

Sunday, 21st, about 8 o'clock in the morning, accompanied by Elder Little, and a number of the Saints of Leeds, I took the train for Bradford, in order to attend a quarterly meeting of that Conference. We arrived in Bradford about 9 o'clock, and took breakfast at sister Walker's, and soon afterwards went to the "Odd Fellows' Hall," where the Saints were collecting together.

The morning meeting was mostly occupied by the business of the Conference. We are sorry to say that we had to cut off from the Church a Travelling Elder for adultery, which was committed under very aggravating circumstances. Pastor Young made some very appropriate and instructive remarks to the congregation on the case, which I trust will be a warning to others.

The afternoon meeting was mostly taken up by remarks from the Elders present. I spoke about an hour, although suffering severely from a cold, and gave such instructions and counsel to the Saints as the circumstances seemed to call for. By my request, Elder Little, preached in the evening to a crowded house. There were about 1000 persons present, one half of whom I think were strangers. They listened with the most profound attention. After the evening meeting we returned to Leeds.

On the 22nd, at four o'clock, p.m., I bade farewell to the brethren and took the train for Misson, and arrived at brother Richardson's about half-past seven in the evening. There is a small Branch of the Church here. I spent the next day in visiting with brother and sister Richardson. In the evening the Saints had a meeting, when I preached to them. I had a very pleasant visit.

On the 24th, I left Misson by rail about nine o'clock, a.m., for Nottingham, where I arrived about two p.m. Here I met Elders J. Carrigan, T. King, Isaac Higbee, and G. Taylor from Utah, and a number of others. The next day, being Christmas,

we held two meetings in the "Saints' Hall." Considering that it was a day of feasting, the meetings were well attended, particularly in the afternoon. In the forenoon, several of the Elders gave their testimony, as they were called on to speak, and I preached in the afternoon, on the practical duties of the Elders and Saints. In the evening we had a social party, and the time was most agreeably spent in listening to songs and recitations, and instructions from the Elders.

On the 26th, accompanied by Elders Carrigan, King, and others, I went to Derby. Here I met Elders Peter Robinson, from Sheffield, and James Taylor, from Lincolnshire. In the evening the Saints held a social party, and the time was agreeably spent in the usual manner on such occasions. I was much pleased with the excellent spirit and good order which pervaded Pastor Carrigan's field of labour.

On the 27th, I left Derby for Cheltenham, where I arrived at three o'clock, p.m., and was met at the station by Elders D. B. Dille, Jesse Hobson, Henry Hobbs, and some others. I put up at brother Locke's, 4, Prospect Place, Leckhampton Road. My cold was very severe upon me, producing violent coughing and some fever. During the evening Elder Little arrived from Leeds.

Sunday, 28th. The Saints met in Conference at their hall. Through indisposition, I did not attend the morning meeting. In the afternoon some business was transacted, and several Elders spoke for a short time. Elder Little also gave a short discourse on the principle of the Saints labouring for their own salvation, and making a Zion within and around them by their own good works, and on the principle of obedience to the Priesthood. I followed with a very few remarks. By my request, Elder Little preached in the evening, after which I bore my testimony to the truth of what he had said, and of the Prophets Joseph and Brigham, and the work of God in these days.

On the 29th the Saints had a social party at their hall, which was well attended, the good Spirit was upon us, and we greatly rejoiced together. Here I could most fully realize that the spirit was willing but the flesh was weak.

On the 30th and 31st I was so unwell that I remained in the house, and used

such means for my relief as wisdom seemed to dictate.

January 1, 1857. About nine o'clock, a.m. I left Cheltenham with brother Little for Reading, where we arrived between 11 and 12; Elder Dille accompanied us as far as Gloucester. In Reading, we met Elder John Hyde, President of that Conference. The Reading Branch held a meeting in the evening, which was attended by Elder Little. I felt too unwell to go out. The next day we came to this city, and were met about noon at the Paddington station by Elders J. D. Ross and William Budge. We took dinner at 35, Jewin Street, after which I went to brother George Smith's, 6, Richard Street, Limehouse Fields, where I have remained through indisposition up to this time, with the exception of going to a social party last evening in Westminster. I enjoyed the party much, but was too weak to take an active part in it. Through the blessings of the Lord, and the prayers, faith, and kind attentions of the Saints, I am gradually recovering my health, and in a few days I hope to be able to resume my labours.

The London Conference held its Quarterly meeting on Sunday the 4th instant. Three meetings were held during the day and evening, and I understand were well attended. The morning and afternoon meetings were occupied with the business of the Conference, hearing the reports of the Travelling Elders, and by warm-hearted and cheering remarks from several visiting Elders who were present. In the evening Elder Little preached to a crowded hall, the people probably numbering about 1200.

At the social party, before referred to, brother Little made a stirring appeal to the Saints to make great efforts for the accomplishment of their own deliverance from Babylon. It was accompanied by the testimony of the Holy Spirit, and seemed to open the eyes of many who were present to what was required of them for the accomplishment of their salvation.

In justice to Pastor J. D. Ross and Elder William Budge, President of the London Conference, the latter of whom also has the immediate charge of the Office at 35, Jewin Street, I cannot but commend them for the thorough organization of the business of their fields of labour, and the consequent efficient and

economical manner, in which the affairs of the Church under their direction are conducted.

Praying that the blessings of health, strength, and power in the holy Priesthood may increase upon you,

I remain your affectionate brother in the new Covenant.

EZRA T. BENSON.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

8, Moncrieffe Terrace, Bolton,
Lancashire, January 7, 1857.

President, Orson Pratt.

Beloved brother—I seat myself this morning to make out my yearly report; and the last one that I expect to trouble you with during my stay in these lands.

On the 8th of April, 1853, I, in connexion with several others, was called by the First Presidency of the Church to go on a mission to England. On the 19th of June following, I bade farewell to a part of my family in Ogden City, Weber County, Utah Territory, and proceeded with my wife Harriet, and her youngest child, to Salt Lake City; and on the 22nd I took leave of them, and proceeded on my journey in company with 26 other missionaries bound for various parts of the world. Without particularizing any more, I pursued my journey over plains and seas, a distance of about 7000 miles, and landed in Liverpool on the 4th of November, my journey occupying four months and twelve days.

Elders S. W. Richards was at that time presiding over the European mission; by him I was appointed to take the Pastoral charge of the Norwich, Bedfordshire, and Cambridgeshire Conferences. I soon repaired to my field of labour, where I spent two years in the discharge of my duties, according to the ability which the Lord gave me. I had anticipated returning to my home at the expiration of my labours in that Pastorate; but brother F. D. Richards, who had succeeded his brother Samuel, was pleased to appoint me to labour as Pastor of the Manchester, Liverpool, and Preston Conferences. I began to officiate according to appointment on the 1st of February, 1856; succeeding Elder George D. Grant, who had laboured faithfully to liquidate the debts which had accumulated upon the

Conferences; but as everything could not be done in one year, he retired leaving considerable indebtedness upon them.

By the sanction and counsel of brother F. D. Richards, I laid the principle of tithing before the Priesthood and Saints of this Pastorate; many of whom received it joyfully, and have acted upon it ever since, and are at this time giving thanks to the Lord for putting it into the hearts of His servants, to bring forth and establish that *heaven-born* principle. On the other hand, it makes Satan and his emissaries *howl like devouring wolves*. The name of Dana is made use of in the newspapers, and posted up in many parts of Manchester, as being the author of a principle that is more ancient than father Abraham.

The result, however, has been to make the *good* Saints cling more than ever to the Church and kingdom of our God; while those who love a *few pence* more than they love their salvation, or the work of the Lord have turned away.

I will now proceed to give a brief statement of the condition of the Conferences, over which I have been presiding for the last eleven months. The Manchester Conference is in *good condition, never better*, and when I say so, I speak the minds of hundreds of my brethren and sisters. I only know of one debt amounting to £5, except for books, in the whole Conference, and we had in hand at our quarterly meeting, which was held on the 28th of last month, about £46, which has been turned over to my successor, Elder Miles Romney, to settle that debt, or to appropriate to other purposes, as he may think best. I have also deposited in the Office at Liverpool for the P. E. Fund, for the benefit of the poor, £103 9s. 8d. This sum, together with a much larger amount, I have no doubt you will appropriate in due time to the gathering of those who have liberally, and faithfully, complied with the principle of tithing in the Manchester Conference; for take them as a whole, I do not know where I should go in these lands to find a more obedient and devoted people.

The Priesthood of the Manchester Conference, I must say, have always manifested a most liberal and praiseworthy spirit. I have never had any difficulty in governing them; for they have learned the principle of obedience. Consequently I look forth to the day when many of them will

be made rulers in the kingdom of Christ; and I feel to say God bless them, as well as the Saints generally of the Manchester Conference.

The Liverpool Conference is also in good condition, so far as union is concerned. As for the Priesthood, I do not know of any discord; and, take them altogether, they generally belong to that class who have proved themselves liberal, willing, and obedient. My heart is full of blessings towards the Saints in this Conference.

Relative to the finances, I cannot say that this Conference is out of debt. In consequence of taking the Assembly Rooms, at a time when we had three other rooms in Liverpool, for which we had to pay heavy rents, as well as having other expenses continually draining us of the funds, I am sorry to say that the Conference is a few pounds in debt. I believe, however, that the amount is small, and I have no hesitation in stating, that it will be *entirely clear of debt* in a few days or weeks at most.

The Preston Conference, which only numbers about 400 Saints, is also somewhat in debt. This is quite repugnant to my feelings, and contrary to my expectations; for at our Conference, held on the 21st of September, I considered that there was very little, if any, debt then upon the Conference. The Temple Fund, amounting to £50, was paid, and £5 in hand, which I deposited in the Office for the P. E. Fund, thinking that but a small item compared with what I anticipated laying by for the same object. In this I was disappointed.

I take pleasure, however, in stating that there is a large majority of the Priesthood, as well as the Saints, that are as good as can be found in any of the other Conferences. I may add that there are whole Branches that are in excellent condition. Among these are the Accrington, Burnley, Blackburn, and Clitheroe Branches, *with their Presidents*. I also believe that the Preston Branch will revive shortly; for brother Halsall, who is now presiding over it, if faithful, is qualified to accomplish this object. Many of the Saints in that Branch are as good as can be found this side of the Valley.

I feel well in turning over the field of my labours to such faithful brethren as Elders Romney, Bunting, Marsden, and Beck. I am also gratified in knowing

that Elders Oliver and Forscutt, who have been lately appointed to travel in the Manchester Conference, are good brethren, who will seek the interest of the Saints.

I will now give a brief statement of the situation of the Book Agency. We have endeavoured to keep the debt from accumulating very much, and were successful until the issue of the new series of pamphlets, which has swelled the debt considerably. But if the course is taken, in *all* of the Branches, which you have recommended, the time is *not* far distant when there will be no debt of much consequence; and as the Conferences are so near out of debt, from other causes, I see no reason why they need be annoyed with anything in the shape of a heavy Book debt.

One thing I am very happy in stating, for the honour of the General, as well as the sub-Book Agents, that I have not been compelled to chasten them for embezzling any part of the Book money; but on the contrary they have discharged their duties faithfully, and I pray the Lord to bless them.

I have now about closed my career in these lands, and am permitted in a few weeks to take my leave of a good people, and shape my course towards the home of the Saints in the peaceful valleys

of the mountains. My heart swells with gratitude to my Heavenly Father, for having blessed and enabled me to wade through a variety of trials, sacrifices, influences, &c., &c. For aught I know, I have filled my mission, thus far, to the satisfaction of those who have presided over me in these lands.

I have laboured under brother S. W. Richards, F. D. Richards, and, lastly, yourself. If there has been a jar, or discordant feeling, at any time, I have not known it; in fact, I do not believe that there has been. If I have lacked wisdom my Presidents have imparted to me, and the Lord has also shown me many things by dreams, visions, &c.

I will now conclude, invoking the blessing of the Lord upon you, and your counsellors, brothers Bepson and Little, not forgetting my successor Elder Romney, who is ill at this time. I pray the Lord to bless him with health and strength, and power to do more good during the year to come, than your humble servant has done in the one that is past. May the Lord also bless *all* the faithful Saints with whom I have been associated in this, as well as my old field of labour, and, in a word, everywhere else.

I remain, as ever, yours in the bonds of the everlasting Gospel,

C. R. DANA.

WOMAN.

An Address before an Assembly of the "Polycephical Institution," in President L. Snow's Hall, Great Salt Lake City, January 30, 1855.

BY MISS ELIZA R. SNOW.

Before this noble audience, once again
A Lyre of Zion re-resumes its strain.
Thought is a currency—Speech is design'd
To circulate the treasures of the mind.
When this Society convenes, this Hall
Is a grand reservoir, supplying all:
And constitutes an intellectual mint,
Where words are coin'd—ideas take their tint—
Where morals, arts, and sciences are taught—
Mind prompting mind, and thought inspiring thought.
When last assembled, woman's worth and sphere
Were beautifully illustrated here:
And then the thought suggested to my view,
That woman's self might speak of woman too:
Not for "Woman's Rights" to plead or claim—
No! that, in Zion, I should blush to name.

I have apologies to offer here,
For Gentle ladies who disclaim their sphere.
Having obtained enough of truthful light,
To see life's strange perversions of the right;
They seek with noble, yet mis-guided aim,
Corruption and abuses to reclaim:
But all their efforts to remove the curse
Are only making matters worse and worse.
They could as well unlock without a key,
As change the tide of man's degeneracy

Without the holy Priesthood; 'tis at most,
Like reck'ning bills in absence of the host.

No more of this. I'll speak of woman now,
When inspiration's pow'rs the mind endow—
Where rules are given to renovate the earth—
To try all textures and to prove all worth.
And what is woman's calling? where her place?
Is she destined to honour? or disgrace?

The season's gone when she could set her stake,
To which the will of man must bow or break—
The time is past for her to reign alone,
And singly make a husband's heart her throne:
No more she stands with sovereignty confess'd
Nor yet a play-thing, dandled and caress'd;
Neither a dazling butterfly or mote,
On light, ethereal, balmy waves to float.
Her's is a holy calling and her lot
With consequence most highly, deeply fraught—
"Help meet" for man—with him she holds a key
Of present and eternal destiny.
She bends from life's illusive greatness down—
"She stoops to conquer"—serves to wear a crown.
Love, kindness, rectitude, with wisdom fraught
Form woman's greatness, wheresoe'er her lot:
However great, let once her aim be pow'r,
She sinks—deceases from that hapless hour!